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Monday, Nov. 17, 1980
Ottawa, Canada
Vol. 13 No. 20

Single copy 35 cents

The Canadian INDIA TIMES

(The national voice of Indo-Canadians)

Suspected foul play in child's death

Toronto, Oct. 31: - Foul play has not been ruled out in the death of six-year-old Harpreet Flora whose body was found in the underground parking garage at 200 Lotherton Pathway in Caledon Village, on Caledonia Rd. south of Lawrence Ave. West.

Members of the homicide squad are conducting an investigation into the death of the East Indian Grade One student at Joyce Parkway School who was discovered Sunday at 9:30 p.m. partially hidden under a tent trailer, in the parking lot, which was shared by residents of both 200 and 100 Lotherton, the latter where the boy had lived.

The owner of the trailer, David Harries, 49, found the boy's unconscious body.

The victim was taken to Northwestern Hospital for a post mortem.

The result of an autopsy performed on Monday morning found the cause of death to be suffocation.

The victim was found adjacent to the tent trailer, and the police report says its ropes had obviously been disturbed. But the rope was not around the boy's neck when he was found. This casts doubt over the police theory that the boy accidently hanged himself.

The boy's father, Joginder Flora, said Monday there have been no new clues in the case.

Harpreet had been missing since 5:30 p.m. on Sunday. When he was found he had no shoes on, said Gurdeep Singh, a family friend.

"Everybody like him - blacks, whites, everybody," said Singh.

Area residents are upset over the death of young Flora.

One of them, Patrick Tennassee, said the Canada Mortgage and Housing Corporation (CMHC) should provide better security of the complex.

The CMHC replaced the homeowners board of directors with a new CMHC - installed board which was opposed by the residents.

"For the past three months the garage has been left wide open," said Tennassee Monday afternoon.

There are no lights in the section of the garage where the body was found.

Police are conducting a door-to-door investigation in Caledon Village.

About 30 family, friends, and neighbors of the Flora family, left Caledon Village later that afternoon to gater at 13 Division, which is the precinct for the area.

They were disturbed about the various stories in the daily newspapers which reported the incident as an accident (which they don't believe) or said the boy was shot, which the police have ruled out. The delegation say the boy was murdered.

Staff Sgt. Bob Crampton engaged in some angry exchanges with the group who demanded answers.

They were also critical of the investigation so far and there was an allegation that a Flora family member was being unduly investigated as a "diversionary tactic". He was later released.

Sgt. Crampton said over 400 people had been investigated so far.

A couple of the men spoke to Staff Sgt. Shillington, one of the officers assisting the investigation. He told them the case was still under investigation, they were not sure if the death was accidental or homicidal, and they were keeping an open mind as they look into the circumstances of the death.

But the men feel the police are not doing enough.

Seventy-five East Indians gathered outside Queens Park Tuesday afternoon to express their total dissatisfaction with the present investigation of the death of Harpreet Flora. They want a new investigation and a new autopsy.

The group demanded to see Roy McMurtry, Attorney-General for Ontario, but McMurtry was not in office.

Several of them carried placards which said: "All for One and One for All" and "Self Defence is the Only Way".

Sikh activist Kuldip Samra told the crown that he gives the government 48 hours to come up with a solution or members of the group will take to the streets and march.

McMurtry's executive assistant John Rowsome, promised there would be a meeting with a senior officer of the Metro Police Force and Samra, and others.

Local Alderman Howard Moscoe, said, "The press reports are inaccurate. The death was not accidental as the police press statement will verify.

"If there was a full security program this tragedy would not happen," he said.

Gurdeep Singh, a family friend, said the group wants a new autopsy because the present autopsy offers no explanation of "suffocation'. It doesn't say suffocation by what cause.

He said that the trailer owner said there is no rope attached to it. He believes the killer or killers put the rope there.

Singh expressed doubt Harpreet would be playing in an underground garage 300 feet away from his apartment building.

People allegedly belonging to the Ku Klux Klan have lived in 100 Lotherton Pathway, according to Singh.

"When they moved from the apartment without telling the owner yesterday morning, we felt we might have a clue in the case. That is when we called the police at 13 Division,

"And they took 45 minutes to come. By then they were gone.

"Then we went down to 13 Division where we had angry exchanges with police who tried to calm us down," he said.

Sanjay company taken over

New Delhi: (Reuter) - Maruti Limited, the controversial Indian car company set up by Prime Minister Indira Gandhi's late son Sanjay, was taken over by the government last week. An official of the Heavy Industry Department was appointed custodian of the company, which was taken over by a presidential ordinance.

Sanjay, who was killed in a stunt plane crash here last June, set up the company to produce a people's car named Maruti after the Hindu Wind God. But the project ended in 1978 without a single car coming off the assembly line of the Gurgaon factory south of Delhi and Mr. Gandhi faced fraud charges arising from his Maruti affairs.

An official inquiry into the project reported in September last year that regulations were bypassed to help Mr. Gandhi obtain an industrial licence and accused him of brushing aside legal and other requirements when Maruti interests were involved.

The Presidential ordinance said the takeover was to use the available infrastructure to increase production of motor vehicles and general employment. At present liquidation proceedings are pending in two High Courts against Maruti Ltd. and its allied companies. The company will be paid 43.4 million rupees (about 5.4 million dollars) and all claims and liabilities against it will be me from this amount, the order said.

Brain drain to IPS

New Delhi (UNI) - The 2,100 strong Indian Police Service is the most over-qualified service of senior police managers in the world, a survey of the Bureau of Police Research and Development shows.

The Indian Police Service has nuclear physicists, Mining Engineers, Textile Engineers, Electronic Scientists and business administration experts. There are scores of civil engineers among IPS officers. More than a dozen officers hold technical degrees from foreign universities and a dozen have Ph.ds to their credit.

A medical doctor will soon join the IPS ranks when he completes his training at the National Police Academy.

Better prospects was given as the main reason why most by the officers for joining the All India Service. Many were already employed in other technical professions before deciding to join the police, the survey reveals.

Senior police managers, however, have expressed concern at the migration of such highly qualified persons to the service.

We do not need such over-qualified persons. It is a waste of education, admits a senior official.

Police officials have been urging the Government to absorb technically qualified officers in non-police assignments. This will avoid wastage and ease the stagnation in promotions of middle level officers, they point out.

Samra said the alleged KKK members lived on the tenth floor of the apartment for six months.

KKK grafitti is scrawled on the elevators and walls of some Caledon Village apartment buildings.

Gurdeep speaking for the group, which included several Sikhs, said, "We are totally dissatisfied. The boy was put under the trailer.

"Any other version is totally non-logical and we cannot accept it. The murder of the boy was definitely a murder."

Police are still investigating the case and have not come to a conclusion.

[Contrast.]

Muslims number 61 million

New Delhi (UNI) - With a numerical strength of 61.4 million according to the last (1971) census, Muslims, second only to Hindus in number, constitute 11.21 per cent of the total Indian population.

This has been stated in the "Census Atlas" brought out by the Census Commissioner's office. The atlas reveals that in the Union Territory of Laccadive, Minicoy and Ammindivi Islands, Muslims constitute 94.87 per cent of the population and in Jammu and Kashmir 65.85 per cent.

The States where the proportion of Muslims exceeds the national average of 11.21 are Assam (24.56), West Bengal (20.46), Kerala (19.90), Uttar Pradesh (15.48) and Bihar (13.48). Sikkim has the lowest proportion of Muslims.

Hindus are, of course, the largest single denominational community in India numbering (according to the 1971 Census), 453.44 million and representing 82.75 per cent of the total population.

Christians come third in the order of numerical strength, with 14.23 million, or 2.60 per cent of the total population.

The fourth major religion in the country is Sikhism. Sikhs constitute 10.38 million and forms 1.89 per cent of the total population.

Buddhists, numbering 3.87 million in 1971, is fifth in the country constituting 0.71 per cent of the total population. Maharashtra has over 86 per cent of total Buddhist population of the country, though they constitute only 6.47 per cent of the State's population.

Jains, spread over mostly in the western part of the country, occupy the sixth postion numerically in the country.

Historic church 300 years old

Madras, (UNI) - The St. Mary's Church, the oldest Anglican church east of Suez, standing serenely amid the bustle of the city and close to the Tamil Nadu Government Secretariat and the Garrison on Fort St. George here, celebrated its tri-centenary on October 28.

Built with private contributions for the benefit of English soldiers and seamen calling at Madras port, the church was once known as "the Westminister Abbey of the East." It was in this church that Robert Clive, the Empire builder, and Elihu Yale, the British Governor of Madras whose name is commemorated by a prestigeous American University, were married.

Though managed by the Church of South India (CSI), St. Marys has historic links with the Anglican Church and the American Lutheran Church.

Until the CSI takeover in 1948, the chaplains of St. Mary's were appointed by the Bishop of London. The present Presbyter is the Rev. Gary Miller, a 39-year-old Lutheran missionary.

The church owes its origin to the felt need for a place of worship for early British traders after the English East India Company acquired land and trading rights for a settlement at Madras in 1639.

While the company insisted upon its employees and soldiers attending daily prayers, it made no provision to build a church. Prayers were said in the largest room in the factory which also served as the merchant's consulting room, commercial exchange room and dining room. In the absence of a Protestant church, British soldiers taking local or Portuguese wives invariably had their marriages solomnised in Roman Catholic churches.

In 1677 Mr. Streynsham Master, Governor of Fort St. George, started a fund for building a church within the Fort, and 38 donors subscribed 805 pagodas. The donors included the Governor and Elihu Yale.

On October 28, 1680, the St. Mary's Church was consecrated by Chaplain Portman as commissary for the Bishop of London. William, the then Master Gunner of Fort St. George, was believed to be the architect. The East India Company viewed the project with favour, but offered no financial help.

Yale's marriage with Mary Hynmers in November 1680 was the first to be solemnised in the St. Mary's Church. Robert Clive's marriage also took place there on February 18, 1753.

The British, after the sack of Pondicherry in 1661 brought with them an exquisite Raphaelite painting. It still hangs above the alter.

The French occupied Fort St. George in 1746 and used the church as a stable and storehouse. It regained its glory when Robert Clive recaptured the fort three years later.

After the Crown took over the administration of India, St. Mary's served as garrison church for successive British regiments stationed in Fort St. George. When independence came, the last of these, the Essex Regiment, handed over the church to the Third Sikh Light Infantry.

In 1948, the Union Government declared the church an ancient monument and entrusted its maintenance to the Archaelogical Department. However, no restriction was placed on its use as a place of worship. The church, meanwhile, came under the control of the newly established Church of South India.

The church still remains as originally designed with only slight modifications and additions to the vestry, sanctuary and spire. Some marble plaques can be seen which commemorate governors, generals and lesser mortals who fell while serving the cause of the Empire.

Time has taken its toll. The roof of the church is leaking and the plaster on the walls is peeling off.

More money for Bombay High

New Delhi (UNI) - The Indian Government has approved massive additional investments to maximise crude oil production in the Bombay High area.

For Stage IV, which will exploit the oil reserves of the northern part of the Bombay High, a total investment programme of Rs 3654 million was approved on October 14. Of this, Rs 2512.5 million will be the foreign exchange component.

Nearly Rs 600 million has already been spent on advanced action in this project. With its completion by the middle of 1982, crude oil production in the Bombay High will be enhanced to 255,000 barrels per day, equivalent to over 12 million tonnes per annum.

The Indian Government has also sanctioned an investment of Rs 2134 million for advanced action on Stage V of the project. The foreign exchange component will be Rs 1545 million. The advanced action will be completed by the midle of 1985 to enable full scale operations that year.

The Government also approved on October 14 an investment of Rs 362.5 million for the development of the R-12 oil structure of the west coast opposite Ratnagiri.

One platform will be installed with six wells and other facilities to produce 20,000 barrels per day, mainly to study the production potential of the area and the bottom hole data. The foreign exchange component of the programme is Rs 277.4 million.

CASOHOL STILL A FAR CRY FOR INDIA

New Delhi, (UNI) - Petrol conservation through mixing alcohol with petrol for use as fuel will remain an unattainable goal for India in the near future. The reason for this is the prohibitively high cost of technology as well as the difficulties in collection of raw materials involved in the process.

Besides, the price of ethyl alcohol would be more costly than the price of an equivalent volume of petrol. The ex-refinery price of petrol exclusive of duties and taxes and marketing expenses works out at 63.8 paise per litre. Ethyl alcohol, on the other hand, will not be available to consumers at a price less than one rupee per litre.

An inter-departmental committee of the Government of India has come to the conclusion that use of alcohol blended with gasoline is feasible only to the extent of 20 per cent in the case of motor cars fitted with the conventional engines.

Celebate elephants pose problem

Chandigarh, (UNI) - The 202-hectare Chhatbir Zoological Park here which was designed to be the biggest centre of animals in captivity in Asia, is facing elephantine problems.

Chhatbir started with two pairs of elephants in the hope that they would mate and multiply and the zoo could exchange the offspring for animals like giraffes, chimpanzees and hippos from other zoos.

Elephants being the most stable zoo "currency", the exchange plan, it was supposed, would fill the Chhatbir Park with a variety of fauna as years passed. But the jumbos decreed outherwise.

Since 1975, when the zoo was opened and the two elephant couples brought there, neither of the cows have given birth, Gurcharan Singh Sandhu, Acting Director of the Zoological Park, told UNI.

Elephantine celibacy has foiled part of the zoo's expansion plans as there are no baby elephants to be exchanged for animals from foreign zoos.

Chhatbir's animal acarsity arises not only from the elephants' indifference to sex but also from other causes, according to Mr. Sandhu.

For instance, he thinks that unwillingness of other zoos in India to part with their surplus animals is a factor affecting the growth of the Chhatbir Zoo. The Delhi and Calcutta zoos have enough and more of white tigers to give in exchange, but they are loath to part with any, says Mr. Sandhu. Mysore zoo which was bursting with lions and royal Bengal tigers would not give any, he complained.

The Chhatbir Zoological Park was planned to be completed in six years, that is by 1981. But so far it has been able to utilise only 50 per cent of the allotted Rs 50 million because of the lack of animals.

Most of the park's residents were bought from Assam through the good offices of Mr. Mohindra Mohan Chaudhury, former Governor of Punjab, at whose instance the animal colony was established.

"But in the absence of such a link now there is no more supply of animals from Assam", says Mr. Sandhu.

The pride of the park is a twelve hectare lion safari, whose six male and five female inhabitants attract 500 visitors daily, on an average. This section's dense forest landscape with thick tree growth is considered particularly suitable as a habitation for lions.

Another notable feature of the park is a deer safari which has 42 inhabitants including sambhar, black buck, barking deer and spotted deer.

Increase in coal output

New Delhi, Nov. 1 (UNI) - India's Energy Minister A.B.A. Ghani Khan Choudhury has said coal production in the country would record an increase of 58 per cent over the next five years. The coal industry in India was nationalised five years ago.

Coal companies had drawn up plans for increasing output from this year's targeted production of 113.5 million tonnes to 180 million tonnes in 1984-85, the minister said. To achieve this level of production, Coal India Limited and Singareni Collieries Company Limited proposed to invest nearly Rs 55 billion during this period.

Mr. Choudhury said in the first six months this year, coal production had increased by three million tonnes over that of the corresponding period last year. This had made possible free sale of all varieties of inferior non-coking coal from a large number of mines.

Similarly, "beehive type" hard coke produced by the Bharat Coking Coal Limited (BCCL) was also being sold freely.

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More heav water pla

New Delhi, (UNI) - The Rajasthan Atomic Power Project (RAPP) in Kota is under periodical inspection by the International Atomic Energy Agency (IAEA).

Under the IAEA's international safeguards any country which accepts nuclear material has to agree to inspection. This is to ensure that the nuclear material is used for peaceful purposes and not diverted for military use.

The atomic power plant at Kota has received 250 tonnes of heavy water from the Soviet Union to commission its second unit which became critical in early October.

According to Kota project authorities a movie camera has been installed permanently in the plant to film the outgo of spent fuel. The film is screened periodically to facilitate IAEA inspection.

Meanwhile, the Indian Coverument propose to set up seven more heavy water plants in the country as an integral part of its power programme. Of this two will be located at Thalvaishet in Maharashtra and attached to the fertiliser plant being put up by a public sector undertaking.

The other heavy water plant will be at Hazira in Gujarat and attached to the proposed Gujarat Cooperative Fertiliser Plant. These two will have a capacity of 70 tonnes of heavy water each per annum. They are expected to be ready in the next seven years.

The other five heavy water plants are in the planning stage. Work on these plants are expected to start during the Sixth Five-year Plan period, according to official sources.

India's largest heavy water plant is in Kota with 100-tonne capacity. This plant will be in operation by the end of next year.

Kota is one of the five heavy water production facilities in the country, the others being those at Nangal in Punjab, Baroda in Gujarat, Tuticorin in Tamil Nadu and Talcher in Orissa.

Meanwhile, the site selection committee of the Department of Atomic Energy (DAE) has reportedly recommended Khakarpara near Surat in Gujarat as a suitable location for the fifth atomic power station. The proposed Surat plant will be a four reactor cluster of 235 mw design standardised by the DAE.

The four others are located in Tarapur in Bombay, Kota, Narora and Madras. The commissioning capacity of the Narora plant, having two units of 235 mw capacity each, has been postponed by a year. The first unit was scheduled to be commissioned in 1984 and the second unit in 1985. Now because of delay in the supply of mach-

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The total import component of Narora plant is only nine per cent. The ultimate aim is that the country should become self sufficient in nuclear technology. India is already in the process of achieving this objective.

The two 235 mw heavy-water reactors of Narora will have several new design features and concepts including earthquake resistant buildings and reactor components.

India proposes to standardise the Narora designs and repeat this indigenous design for two additional projects before the country starts work on construction of 500 mw reactors.

Expansion of criminology institute

New Delhi (UNI) - The training capacity of the Indian Institute of Criminology and Forensic Sciences is to be increased from the present 500 officers a year to 2,000 and eventually 5,000.

Union Home Minister Zail Singh has asked the Director of the Institute to draw up proposals for the Institute's all-round growth and perspective planning for the next ten years.

He said the Institute should grow into a national centre of advanced research, education and training in the fields of criminology and help the government in the formulation of policy on crime control.

Investment in public units

New Delhi: Ten major government-owned industrial units in India have been opened up for private investments.

This follows the Finance Minister's announcement in his Budget speech, that selected units in the public sector would be allowed to receive deposits from the public.

The opening up of these units to private investment amounts to a major concession by the Government to the private sector.

REFUGE FOR TIBETANS

New Delhi, (UNI) - India will accommodate half of about 3,000 Tibetan refugees who face deportation from Bhutan, a Tibetan spokesman has said.

Disturbing Assam situation

From UNI Special Correspondent Ramesh Arora

New Delhi, (UNI) - The prolonged negotiations here between the All Assam Students Union (AASU) and the All Assam Gana Sangram Parishad (AAGSP) on the issue of identifying and deporting foreign nationals who have entered Assam State during the past 30 years, both from neighbouring Indian States and from across the international border, have failed.

The Indian Government has taken the position that the best that could be done now is to try and identify "foreigners" who came into Assam after the creation of Bangladesh and India's pact with the new sovereign State in 1971.

The Assam leaders, who have kept up the agitation for nearly a year now, paralysing the civil administration despite imposition of President's rule and enforcing an embargo on movement, to places outside the State, of oil, plywood, jute and other commodities, have gone back disappointed. Their demand is that foreigners should be identified from 1951 (although not necessarily deported), that those who entered the State between 1961 and 1971 should be dispersed and rehabilitated in other States too, and that all those who came in illegally after 1971 should be deported. The agitation leaders say the total number of foreign nationals is between four and five million.

The Union Government, while stating that the doors are still open for further talks, is getting ready to deal with any situation that may develop in the strategic State of Assam on the north-east. There are organisations of the minorities in Assam ready to support any measures New Delhi may take to secure control of law and order in the event of any large scale agitation by the Assamese. Even military take-over of the oil installations in the State, in the event of civil disorder, cannot be ruled out.

For, the stakes are high. While India hopefully looks for oil from foreign markets, most of its own oil wells with an output of five million tonnes are in Assam. These oil wells have remained dry for the last ten months, causing enormous loss to the nation's economy.

The Indian Government has been forced to buy some three million tonnes of oil in the open market, spending Rs five billion of precious foreign exchange, in the absence of supplies from Assam, which accounts for more than one third of the country's total production.

A million tonnes of Assam oil has, however, been allowed by the agitators to be processed at the Gauhati Oil Refinery, in Assam's capital, for use within the State and in other North-Eastern States. Earlier the embargo on jute had been raised.

Recently the educational institutions had reopened, the agitators having to agree to this under pressure from the people. But the agitation spokesmen have said after the failure of the talks, before leaving for home that they would have to think about resuming the agitation. They have said the Assamese were determined to throw out the foreign nationals and would not compromise on this.

One of the disturbing factors of the situation is that any new agitation in Assam may spread to other parts of the north-eastern region, such as Manipur and Tripura. Nagaland and Mizoram are already troubled areas.

New Andhra Ministry

Andhra Pradesh has a new Chief Minister, T. Anjiah. The Ministry has 22 ministers.

Among the Ministers are:

G. Rajaram
P.V. Chowdhary
C. Das
A.M. Mohan
K.O. Reddy
A. Veerappa
B.R. Dev
B.R. Reddy
Y.V. Rao
P. Sheshavatharam
N.B. Rao
N.A. Reddy
A. Shariff
G.S. Naidu
M.B. Reddy
K.R. Rao
G. Venkataswamy
Mrs. S.P. Reddy
D.K. Chowdhary
K.P. Reddy
C.R. Reddy

A recluse tribe

Port Blair, (UNI) - The Mongoloid tribe of Shompens inhabiting the thick tropical forests of Great Nicobar was contacted for the first time in recent years when a party of Indian census officials, led by Deputy Director S. P. Sharma, visited a Shompen village on the Trikket Bay coast, over 40 kilometres by sea from Campbell Bay Town.

There were only two huts with 16 Shompens -- six women, five men and five children. They resembled traditional Nicobarees huts built on eight to ten-feet-high poles. The houses looked very dirty, and foul smell was emanating from them. Pigs and dogs were being treated like members of the family.

The Shompens, including children and women, are in the habit of chewing tobacco leaves and betal nuts almost constantly and their teeth are badly affected because of this. All of them suffer from skin ailments.

Solar power lights up

New Delhi (UNI) - An entire village in the remote northern region of Ladakh in India has been served through solar-powered lighting system. This is the first instance of its kind in the area.

The village, Cholemser, in Indian territory and near the China border, draws electricity from storage batteries charged by solar power.

This system of solar energy has been developed by the Central Electronics Limited (CEL), a Government of India enterprise.

Government sources claim that Choglamser, is perhaps the second village in the world to have solar energy as the source of power for running electrical appliances. The first one was Schuchell in Arizona in the United States.

A 20-bed hospital and the community kitchen in Choglamsar, which is an S.O.S. Children's Village for Tibetan refugees and orphan children, have fluorescent lights.

Besides hospital and kitchen, the village complex has a community hall, 12 large homes and living quarters for the staff and an office building.

Night shift and ailments

Ahmedabad (Gujarat) (UNI) - Labourers working on the night shift in textile mills are more prone to indigestion, insomnia and several other psychoneurotic diseases than those working on the day shift, according to a pilot survey conducted by the National Institute of Occupational Health.

The institute, which conducted the survey in a local textile mill interviewing labourers working on the morning, day and night shifts, found that those working permanently on the night shift were suffering from rythmic fever, chronic indigestion, abdominal pain, loss of appetite, bodyache and weakness.

The day shift workers were more prone to high blood pressure than those working on the night shift. Not a single night shift worker complained of high blood pressure.

THE CANADIAN INDIA TIMES

[Published on the first and third Thursday of every month]

161 DALHOUSIE ST. OTTAWA, CANADA, K1N 7C3

Phone: 235-2558

Second Class Mail, Registration Number: 1898"

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EMOTION VS. REASON

Rajiv Gandhi, Prime Minister Indira Gandhi's son, has decided that he would rather continue to work in his career than go into politics - at least for the time being. The pressures on him were tremendous to follow the footsteps of his late younger brother Sanjay.

Rajiv seems to have taken a sensible decision in spite of all those who attempted to persuade him. It looks rather intriguing that in a country such as India with no dearth for young people with political ambitions, why so much pressure was brought to bear on Rajiv. Was it a move by some politicians to please Indira Gandhi and thereby secure some political advantages or patronage? Was it pure emotionalism caused by the untimely death of a young man at the prime of his life?

Whatever the reasons are, it seems that in spite of all emotional appeals, finally rationalism (on the part of Rajiv) decided the outcome of the issue. It is not sure that this is the usual way things are settled in Indian politics. However, Rajiv should be given full credit for what he has achieved.

Ethical code suggested

Calcutta, (UNI) - The Indian Council of Medical Research (ICMR) has asked medical colleges and research centres involved in clinical research to form ethical committees for protecting the "right and welfare of human subjects" on whom experiments are carried out.

The ICMR has formulated a nine-point code for the ethical committees to review and assess every proposal for research on human subjects.

The committees are to assess the research proposal, ascertain whether voluntary consent of the individual has been obtained and ensure that the experiments are necessary and meaningful results could not be obtained by other methods.

The committees should see that the research proposals are properly prepared and adequate facilities are provided to protect the experimental subjects against any possibility of injury, disability or death.

Under the code it would have to be made perfectly clear to the subject or patient that he would be at liberty to bring the experiment to an end "at any time he desires to do so."

Ranjit Singh's birth

New Delni, (UNI) - A new controversy has cropped up over the date and place of birth of Maharaja Ranjit Singh, famous Sikh ruler of Punjab.

Historians have held that he was born on November 13, 1780, in the fortress of Budrukhan near Jind -- the maternal home of his mother Raj Kaur.

But a new book by K.K. Khullar, a well-known writer, on the life of Ranjit Singh disputes the hitherto accepted date and place of birth.

Khullar cites historical evidence to assert that Ranjit Singh was born on November 2, 1780, at Gujranwala (now in Pakistan).

While there is no tablet or inscription available at Budrukhan, Khullar says, there are two plaques in the old haveli (mansion) at Gujranwala bearing the name of Ranjit Singh and his date of birth as November 2, 1780, in Urdu, Punjabi and English.

The two plates still exist and the entire haveli except the room where the Maharaja was born forms part of the office of the Gujranwala Municipal Committee.

Letters

British in India

This refers to Dr. I.M. Muthanna's correspondence to The Canadian India Times, October 20, 1980.

After carefully going through such a long reply conveying mostly emotional outbursts I feel personally responsible to reply to some of those.

In his long lecture, Dr. IMM had hardly been able to repudiate any of the statements made in my letter (Can. Indiz Times, 1.9. '80). To add on to my statements furthermore, it would not be un-historical to say that the late Pathan King Sher Shah started the first ever public mail delivery-system using horses through those roads which had been built by him.

Even the British historians accepted that as a fact of history. Of course this hardly denies the fact that many invaders and looters also abused those roads and the notorious Cutram was one of them who used those roads to bring his army to topple the Nabwab of Cudli and to loot the state treasury.

Dr. IMM had grossly misquoted me when he stated, 'You say that Thugees were never a problem'. If Dr. IMM went through my letter once more, he would find out my sentence on that matter was, '...were never a 5 century continuing problem'. Here I was disagreeing with Mr. Corrence's statement where he referred to the time duration of the Thugees as: ...bled India for five centuries'; (Can. India Times, August 4, 1980).

Thus, while grossly misquoting me in one place, Dr. IMM also had his gross misinterpretations on the other parts of his hegemonistic letter where he made statements such as, "PBM defended the Thugees". Contrary to what Dr. IMM had opined, I mentioned of the killings and atrocities committed by the Thugees while re-stating the fact of the historical retrogression of those who became the Thugees in the absence of their true leader and objectivity. I might ask him now What would he postulate that could happen to the thousands of the armed Patriotic Front Guerrillas still gathering in the assembly points of the newly independent Country of Zimbabwe, if they continue to roam around the bushes unabated, and without proper leadership and objectivity?

Dr. IMM had hypothesised that the Hindu religion and culture was saved from being wiped out by the arrival of the British in India. The present day anti-India sectarian problems in the Nagaland, Mizoram, Jharkhand and also in many other small tribal pockets in that Country are mainly created by the converted Christians and their churches in those troubled areas. Can Dr IMM deny the fact that the Janata Government of Morarji Desai eventually had to restrict those kind of Church activities by passing the anti-conversion law through the Indian Parliament? The Islamisation of medieval India was halted and then stopped by the brave indigenous warriors and kings of the Vijayanagar Rajya, Maharashtra, Gurjar Rastra, Punjab, Rajputana, and Orissa (to quote a few), long before the British and their churches came to India. Who is mythifying history, and to whom?

While in my letter I pointed out that Mr. Corrence forgot to mention the Mahatma, I was not replying to the historians of modern India, who recorded the events of the series of the Reform Acts of 1909, 1919, and 1935. Dr. IMM's bringing forth of these historical event (or events) countering my pointing out of Mr. Corrence's forgetfulness is just too far fetched.

I do, however, fully agree with Dr. IMM when he puts his faith on the 'later historians'. As a matter of fact, the last word about the balance-sheet of debits and credits concerning the colonial British Raj in India has not yet been told; the latest one however, had been delivered by Dr. IMM while many others are yet to come, hopefully to be less sycophantic and more truthful in their assessments.

Last but not the least, letters like those of Dr. IMMs could only serve the colonialists' motto of 'divide and rule' causing infights amongst the colonialized, while entertaining the colonialist.

P.B. Mukhopadhyay

Sketches of India

I am writing to you in response to a "Book Review" by Ron Santana entitled "Sketches of India" by Stephen Gill", which appeared in your paper on September 15, 1980.

I find the review most unfair as it links the views expressed in the book with the personal views of the author, in spite of Mr. Gill's request to the contrary in the introduction to his book. Such personal attacks will not only frustrate Mr. Gill, but also others who may attempt to enhance the reflections of India on this continent where distorted stories about India, such as the "Black Hole of Calcutta" by Kippling, have prevailed for years and continue to tarnish India's image.

An objective review of the book would have also revealed that the sketches therein are delightful, depict the narratives and provide an essential element in creating an appropriate environment for the topics.

A.K. Gupta
Ottawa

Presidential form of government

Bombay, (UNI) - Noted Indian constitutional lawyer N.A. Palkhivala has said if India choses to have a presidential system of government it must be one which is "in total conformity with the philosophy of freedom and liberalism underlying our constitution; it must be one which will preserve and promote all the fundamental rights; it must be the very antithesis of an authoritarian State."

The former Indian Ambassador to the United States believes that such a form of presidential system can be introduced by way of a valid parliamentary amendment of the Constitution under Article 368 without altering its basic structure.

Mr. Palkhivale's observations are contained in an article entitled "The Advantages of Presidential System" published in the souvenir brought out on the occasion of the recent All-India Lawyers' Conference seminar in Delhi.

Mr. Palkhivale says: "The greatest shortage in India today is of that rare commodity - character. The presidential form of government has many advantages, but it is no substitute for national character."

He says: "If we ultimately decide to have a presidential system, we will have to consider the various forms of the system which are in force in other free democracies, including the United States, France and Sri Lanka. Having regard to the experience of those countries and our own peculiar needs we will have to evolve a presidential model of government specially tailored to suit our own requirements."

Mr. Palkhivala lists four advantages in having the presidential system; first, it enables the President to have a Cabinet of outstanding competence and integrity, since the choice is not restricted to Parliament. A wise President can substitute excellence for the deadwood which passes for Government today.

Secondly, since the Cabinet Ministers are not elected, they are not motivated to adopt cheap populist measures which are so costly to the country in the long run. For instance, they would not have to resort to nationalisation which is the last refuge of inefficient administrators.

Thirdly, the presidential system permits the Cabinet ministers to be absorbed in the job of governing the country, instead of wasting their time and energy in endless politicking.

Fourthly, it would stop defections and desertions on the part of legislators, which are in most cases motivated purely by thirst for power and hunger for office.

Mr. Palkhivale says Members of Parliament have a vested interest in the present system under which they have a monopoly of the loaves and fishes of ministerial office. That is why it would be difficult to introduce the presidential system through a parliamentary amendment of the Constitution.

Sexism i

Narendra Nath Kalia
State University College at Buffalo

[Continued from October 20, 1980]

Not content with parading a procession of macho males, Indian textbooks give their readers yet another shot to sustain the doctorine of male superiority. In **English Reader Book IV** (more than half a million copies in print), a bridegroom leaves his bride in the middle of their marriage ceremony to join in a battle that will almost certainly kill him. He does so to fulfill the ideal of male friendship. A noble gesture indeed! But at no time does the plot, dialogue or characters show even a speck of consideration for the girl who has been condemned to widowhood -- and possibly immolation on her husband's pyre ... by his feudal code of ethics.

The barbaric traditions of fendal marriage had idealized the tradition of Sutti and Jauhar. Under the pretext of explaining human relationships, the masochists at the NCERT take a quantum leap backwards in their introduction to a story titled "Dear Departed" in **English Supplementary Reader.**

What is the basis of human relationships? Love. We have heard unnumerable stories of a wife jumping into the funeral pyre of her husband; for life without him is unthinkable for her.... It usually takes a tragedy like death to bring out these latent qualities in relationships.

Lest the unsuspecting readers fail to grasp the editor's preferences, the **English Supplementary Reader** reintroduces students to "The Man with the Scar" by W. Somerset Maugham wherein jealous sexual rage is treated as the equivalent of male devotion; male dominance, considered more important than eternal marital union. A rebel bandit sentenced to death makes a last request to see his wife. At his final hour, she runs to him; they embrace, and while they kiss, he cuts her throat.

"Why did you do it?' asked the general.
" 'I loved her.'
"A sort of sigh passed through those men crowded together...
" 'It was a noble gesture,' [the general] said at last, 'I cannot execute this man... Senor, I offer you the homage which is due from one brave man to another.' "

Murder as bravery? Yes, because Indian textbooks ignore the helplessness of widows forced upon the pyre, or women "nobly" sacrificed against their will by men who cannot bear the thought of their own replaceability.

When not treated as a robot, a female in Indian textbooks is repeatedly portrayed as a fragile creature, a beauty, a showpiece, a servant, who is barely capable of anything so "masculine" as problem-solving. When a Chakravartini must make a

Sexism in books

Narendra Nath Kalia
State University College at Buffalo

[Continued from October 20, 1980]

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When not treated as a robot, a female in Indian textbooks is repeatedly portrayed as a fragile creature, a beauty, a showpiece, a servant, who is barely capable of anything so "masculine" as problem-solving. When a Chakravartini must make a choice between two men claiming to be her husband, she admits her befuddlement. "I will come with you and help you to decide," says the fake Chakravarti, and he "led her to the court and placed her on the throne beside him". Had we not been introduced to her already, we might think she was made of porcelain and straw. Similar dolls pass in and out of the lessons, asking male advice, writing at male dictation, seeking counsel of a husband who has already proved himself a careless fool, deferring to his wishes against her better judgement.

Seemingly, the textbooks also want to convince their impressionable readers that if a woman has physical beauty, she needs no other skills. Of all the voluminous pourings of Guy de Maupassant, India's eagle-eyed editors have managed to select "The Diamond Necklace" which advises that for a woman charm, grace, breeding do it all.

Ah, but she can still be put to the test. Is she fragile enough is the question whispered in "The Princess and the Pea". It is not enough that she have "the softness of the parrot's bosom." She must pass a ridiculous test to prove her delicacy! Above all, she must be virginal. Though chastidy, carried to its extremes shoulders its own sorrows, Minoo Masani recounts a tale from **Mahabharata** in his **Our Growing Human Family**, now in its twenty-sixth impression. Subhru, a religious woman who idealized chastity, learns on her deathbed that she may forfeit heaven unless her body is "consecrated by the sacrament of marriage". Of course, this consecration is fulfilleed on the marital bed with the male, as high priest, presiding over the female acolyte shivering in apprehension and wonder.

Such archaic scenario is difficult to comprehend outside of Grade B Bombay bonanzas. Yet volunteers for such initiation are never lacking in our textbooks.

To be fair, not all female characters are easy tumbles or trembling toadies. A maidservant's cleverness saves the lives of her master and his family. When offered a good husband as a reward, she chooses to remain single. Thomas Edison's mother ignores school authorities and fashions her son's education independently. Sher Singh's mother, strong in body and spirit, faces all adversity with firm resolve. Marie Curie discovers radium. Nancy Hank's life glows with the spirit of pioneer effort and firey desire. Portia's keen intelligence saves the day in court for her husband and his friend. And Mother Teresa dedicates her life to the selfless care of the poor.

While all these women are admirable, only three are cited for their particularly unique experiences, and one of them.. Marie Curie is only mentioned as part of an essay on "What Science Is".

Portia and Mother Teresa excel after abandoning the identification of their sex. No doubt Mother Teresa is a giant among human beings, but as a nun, she eschews normal female circumstances. The story itself explains, "The dress she has prescribed for her order is designed to hide any female charms that may attract attention". Certainly this does not make her an unacceptable role model, but when she is virtually the only one, the implication is that women may contribute if they abandon their sex-appeal neuter or like males as does Portia by disguising herself as a male lawyer to argue a case.

In observing the dearth of female role models, I could not help but wonder where were the women who excelled in the traditional and contemporary India: the Rgvedic poets; female warriors of the aboriginal Dasas; Rudramba, the thirteenth century Kaktey queen; Tara Bai, Ahalya Bai Holkar and Rani Durga Vati; female historians, judges, accountants of the Vijay Nagar empire; and the likes of Dr. Anandi Bai Joshi, the poetess Toru Dutt, Durga Bai Deshmukh, Hansa Mehta, Vikay Laxmi Pandit and Leelavati Munshi.

Clearly, the textbooks for the eighties are not too different from the ones we are used to. There has been some modification in the amount and kind of blantantly sexist material. Still, sexist it remains. I see no serious effort to remove sexism from such textbooks. Just the faked sincerity of educators turned bureaucrats who have convinced themselves that ignoring the problem will make it go away.

Indo-American intellectual

By A.F. Aahtamudi

A survey of the 1980 edition of the standard reference work 'American Men and Women in Science & Humanities' leaves one with the inescapable conclusion that the intellectual component is highly significant among the nearly half a million Indo-Americans that have settled in North America. A preliminary computer analysis of author indexes pertaining to world literature in the sciences and humanities also point to the same direction. Indians living abroad seem to excel in expanding the frontiers of knowledge in almost every area of specialty. In any sphere of intellectual activity, be it music or medicine, philosophy or physics, anthropology or aerospace, theatre or film, Indian names can be easily singled out for their distinctive creative contributions.

The term intellectual has acquired a very broad, perhaps even a loose meaning. In general it has come to refer to all those who are engaged in what are called 'mental' as oppose to 'manual' occupations. In order to focus more clearly, we can set some limits to its meaning by defining intellectuals as those who are concerned primarily with the creation, interpretation and transmission of ideas. In India and among Indians everywhere the loose category of intellectuals are made up of certain core elements: academic intellectuals (scholars, scientists, professors), creative writers, journalists, critics, and artists. However, we should keep in mind the important distinction between the truly creative intellectual and those who claim intellectual status on the sole basis of a university degree.

The immigrant Indo-American intellectual has a great deal of diversity. There are established mature intellectuals who already have acknowledged accomplishments to their credit and who immigrated because they found India disagreeable or America attractive for any number of reasons. Akin to these are the intellectuals who settled in North America voluntarily, but before they had become established as productive intellectuals; those who rode the crest of the brain drain during the 60's and 70's; those vast numbers who entered as graduate students, post doctoral fellows or trainees and stayed on for ostensible professional reasons. Unlike the European intellectual, none had to flee India because they were exiled or wanted to escape a tyrannical regime. Refugee intellectuals like Solzhenitsyn have not yet appeared on the Indian scene abroad.

The Indo-American intellectual differs from the uneducated immigrant in the very important respect that much of his culture is already the culture of America. Whereas the uneducated immigrant came to North America primarily to find more remunerative employment and to join his kinsmen and fellow villagers, who preceded him, the immigrant intellectual is usually drawn by the desire to acquire or to be in the presence of some elements of the culture of the host country. The immigrant intellectual begins with some anticipation of being 'at home' in the host society since it is in the nature of intellectual culture in modern times that it is shared beyond national boundaries.

It is important to note that the societies which are the seats of production of the most known intellectual works are also the societies to which intellectual immigrants tend to come when they can come voluntarily and are not constrained by the threat of violence or by legal barriers to settlement. The sustaining and derivative intellectual institutions in America, that is universities and research institutions, journals and publishing enterprises, literary circles and style of life associated with them are part of the image of America which draws the intellectual from India. For the professional scientist with academic status it is easier to find opportunities for gaining supplementary income through marginal or quasi-intellectual activities such as 'consulting', writing for popular magazines, book reviewing etc. It is easier for the intellectual scholar to arrange for the publication of his own works. The practical advantages of proximity to research institutions exerts a great attractive power, with its prospect of superior intellectual convivality.

The Indian intellectual is attracted by the imagined prospect of a congenial stimulating intellectual environment such as he believes is lacking in his home country. He believes rightly or wrongly that the type of intellectual work and life to which he aspires is disregarded or even despised in India. In America, he imagines it, rightly or wrongly, to be highly and widely esteemed. In his imagination he sees himself fitting into that intellectual society without any trouble. He sometimes anticipates a freer less family bound personal life; he might think that he can enter more freely into sexual relationships.

The reality usually turns out to be rather different.

The Indian intellectual immigrant in North America, unless he is already eminent in his field, always has to endure prolonged obscurity. He encounters the obstacles of indifference from outside and the limits of his talents from inside. He does not gain ready access to the circles he had hoped for. Like the less educated immigrant, he finds himself thrust back into the company of his fellow countrymen because he already knows them or makes contact with them easily and because the American intellectuals show little interest in him. With the circle of postgraduate students he seeks out or gravitates towards those who share his sense of alienness, who have similar grievances and sometimes homesickness. They occasionally yearn for what they recall as the intimacy, protectiveness and genuineness of Indian society which they contrast with the coldness and artificiality of the American life. They then become critical of the culture and institutions which place them at a disadvantage. Sometimes this disadvantage could have racial overtones.

Soon enough the perceptive Indo-American intellectual finds that the god he sought has feet of clay. The disappointment is acutely felt that American society is philistine, ugly and unintellectual. The particular features of the intellectual life in America which he imagined in India as all-pervasive turns out to be very exceptional. The intellectual institutions are perceived within their limitations. In this process some Indian intellec-

(Continued on Page 6)

Book reviews

By Francis Assisi

Nehru

JAWAHARLAL NEHRU: A BIOGRAPHY By Sarvepalli Gopal, Vol. II 1947-1956, 346pp.

Now that Mrs Gandhi is back again in power, and with speculation rife about dynastic succession following Sanjay Gandhi's premature exit from the scene, the second volume of Jawharlal Nehru's biography makes a timely appearance.

Professor Gopal bases his work on privileged papers which he acquired from his own father, the late Dr. Sarvepalli Radhakrishnan, and through access to material made available by Mrs Gandhi. In his role as semi-official biographer, Gopal uses a measured and restraining pen. He, is not so much a muckraker intent on nakedly parading Indias history, but a sensitive individual who has looked power and great events at close range. One is left with the persistent feeling that the fragility of Indias democratic tradition was of great concern to the urbane western-educated bearer of the Mahatma's mantle.

The overall impression of how during the critical decade after independence, India's foreign and domestic policy was largely shaped by one man remains consistent. Though Gopal makes some attempts to repudiate the widespread feeling that Nehru devoted too much of his attention to foreign affairs rather than to pressing domestic problems, he is not very convincing. "What does independence consist of?. It consists fundamentally and basically of foreign relations. That is the test of independence", Nehru is reported to have told the Constituent Assembly in 1948.

Nehru's ineffectual handling of internal affairs, cited by many of Pandit Nehru's other biographers, is not adequately dealt with in Gopal's version. However, Nehru's indecisiveness during the redrawing of Indias internal boundaries and establishment of linguistic states, and the miscalculation of China's policy vis a vis India make interesting reading. Gopal, who as member of the Department of External Affairs was himself an advisor on the historical basis of India's frontier claims with China, writes with authority when he blames Sardar K. M. Pannikar the then ambassador to Peking for a great deal of unsound advice. He is also critical of Nehru's naivete in concluding a treaty with China providing for the withdrawal of all Indian influence from Tibet while omitting to gain Chinese recognition of the Indian frontier. Earlier, in 1950, Gopal shows how Nehru made half hearted attempts against Chinese military occupation of Tibet even as he continued to court China, making an impressive effort to defuse the Korean war, act as honest broker for a resettlement and obtain China's admission to the U.N.

According to Gopal, Nehru's ambivalence to international situations derived from the social liberalism which he shared with a large segment of the British Left. It was most strikingly displayed in his response to the Suez and Hungarian crises of 1956. Western leaders saw Nehru make excuses for Soviet action that he was not prepared to make for what he saw as a crude reversion to the old colonialism in the Anglo-French assault on Egypt. We are told that later when Nehru spoke out against Soviet repression, he was reminded cruelly by Bulganin and Khruschev that Hungary was as close to the Soviet Union as Kashmir to India. It was a rude awakening for the Kashmiri Brahmin.

Many of the western observers who were quick to accuse Nehru of double standards failed to see the unpleasant dilemma: that the world of national power interests and the world of high principles simply did not coincide as neatly as Nehru would have liked. Even the westernized gentleman that he was, Nehru found it almost impossible to establish an easy intimacy with the west. He found their inability to discard their patronizing condescending attitude as the major stumbling block. He could never see India and Indians as true equals in a world that was rapidly becoming interdependent.

Nehru's dislike for the United States went beyond the crudely obvious insensitivities of the Dulles cold war era. Harrow and Trinity had made him into something of a cultural snob. He found that Americans were "apt to be more hysterical as a people than almost any others except perhaps the Bengalis. The Russians follow wrong courses often enough, but they remain calm and collected and do not show excitement". A communication failure between the world's two largest democracies had already set in. And in the summer of 1954 Nehru was actively discouraging Indian scholars from visiting the U.S.: "As far as I can see, there is neither breadth nor depth about the average American. There is technical knowledge in a special field which is certainly important. The U.S. is hardly a place where one could go at present in search of the higher culture." Nehru had the prescience to see the danger of being too strictly tied to Western capitalism and suffering the fate of those who became too dependent on American power. He wanted to avoid it at all costs.

In the chapter "The Zenith of World influence", Gopal lays a large claim for Nehru's achievements and vision, while the chapter "The Light of Asia" shows how great power was hadled with moderation His vision of India's place in the world played a crucial role in his effort to shape her evolution. His concept of Nationalism as a moral force, and the Five Principles of Panchshila governed a code of international morality which put the real interests of India and the ex-colonial world above all else. And within this framework, non-alignment preserved the hard won freedom against encroachment by great power rivalry.

Gopal has drawn a thinly decent veil over the life of India's first Prime Minister by projecting a sense of decorum and impenetrable reserve. There are some passing allusions and discreen hints about personalities like Vallabhai Patel and Krishna Menon which are never elaborated. Sensational disclosures of the M.O Matthai type is never the object of Professor Gopal's careful scrutiny. For the amount of material that the author has had access to, there is very little that is new. Gopal's intention through this volume is to simply depict Nehru's moods, attitudes, and political philosophy by a careful examination of the events during the first decade of India's independence.

Indian politics

INDIA, GOVERNMENT AND POLITICS IN A DEVELOPING NATION. By Robert L. Hardgrave Third Edition. New York: Harcourt Brace Jovanevich Inc., 1980. 285 pp. Pb.

Ever since the publication in the U.S., during the early 1960's, of two classic treatises on Indian Politics (Myron Weiner's 'The Politics of Scarcity' and Norman Palmer's 'The Indian Political System), publishers have been releasing a steady trickle of books on Indian government and politics at the level of the academic specialist. Naturally, most of these were spin-offs from dissertations accepted by major U.S. universities.

However the need was always there, especially during the heyday of intense interest in South Asia programs, for a clear and consise core book on India. By then India was already a subject of serious enquiry at such prestigious institutions as the University of Chicago, University of California at Berkeley, University of Michigan, University of Pennsylvania, University of Wisconsin, Harvard, Princeton, Columbia, and Duke. Institutional librarians keen on establishing a basic research collection on India, also felt that a reliable introductory text on Indian government and politics would be a vital addition. When the first edition of Robert Hardgrave's 'India, government and politics would be a vital addition. When the first edition of Robert Hardgrave's 'India, government and politics in a developing nation' appeared in 1970, the timing was perfect. Now with the latest edition of Hardgrave's book released last month we have an up-to-date version of a most useful and timely book.

Hardgrave begins with an analysis of the 1980 Lok Sabha elections and the stunning victory of Indira Gandhi. He perceives Mrs. Gandhi's status as that of a genuine all-India leader whose victory cuts decisively across caste, religions, and economic barriers. Her comeback is seen in terms of voters responding to immediate self-interest. Whether it was the deterioration in law and order, the faltering economy, or the truncated opposition, the national character of Indira Gandhi's victory is clearly and cogently analysed by the skillful use of significant statistical data. Hardgrave also believes that Indian women voted overwhelmingly for her on the issues of escalating onion and kerosene prices.

Insofar as Hardgrave's purpose is to make it possible for newcomers to comparative politics to acquire an understanding of problems of political development and modernization through a study of Indian political culture, institutions and behaviour, his approach is not so much innovative as it is illuminating. In presenting a theoretical framework for the process of development, and hence modernization, he points to ambiguities and disruptiveness inherent in the process which could lead to major sources of discontent and social conflict. The effects of modernization may be more indicative of the disintegration of traditional society in India than of the creation of a viable modern society says Hardgrave, who has carned a respectable niche among South Asia scholars with his study of the Nadars of Tamilnad in 1969. He concludes that the process of modernization itself may unleash a "revolution of rising frustrations" because of the continuing lag between political institutions and the capacity of the government to control or even respond to the developmental process. The argument is not without flaws.

Theoretical frameworks have mired many an expert on Indian development simply because they could not assess with any degree of certainty the continually changing realities with India: caste, region, and religion. Hardgrave has produced a balanced and highly readable introduction to Indian politics and in the process provides us with the navigational tools necessary for expanding and exploring the political development of India.

The introductory chapter on political development is followed by the usual background treatment of the colonial heritage, the rise of Nationalist Movements, and two chapters on Constitution and the institutional structures that lends it support. The next three chapters covering the second half of the book, are devoted to the role of interest groups, party politics, and political behaviour during elections. The final chapter summarizes the constraints and imperatives of India's foreign policy. Altogether, the book presupposes little in the way of previous knowledge about Indian politics.

In addition, several useful tools form part of this paperback package. There is a well chosen and briefly annotated list of "recommended reading" at the end of each chapter; a few basic tables, figures, and maps; and a thirteen page "Research Guide" adapted from the one originally prepared at the University of Chicago. The annotated Research Guide includes general bibliographies, special bibliographies, References and sources, scholarly journals, journals of news and opinion, newspapers, party periodicals, and a film guide.

J. Michael Mahar's 'India, a critical bibliography' which Hardgrave cited as "outstanding" in the first edition of his book, was conspicuous by it's absence. In this edition, especially since an updated version of Mahar's bibliography (considered to be indispensable by librarians and scholars) is slated for release later this year; a fact which Hardgrave seems to have overlooked.

MORE INDIAN VENTURES IN FOREIGN COUNTRIES

New Delhi, (UNI) - The Union Government has approved proposals from 18 more Indian companies for setting up joint ventures abroad.

With this, the total number of joint ventures in foreign countries goes up to 207.

The total investment in these new joint ventures is estimated at about 60.9 million of which the contribution by Indian parties will be about 6 million.India's contribution will be mainly in the form of supply of equipment, capitalisation of know-how and other fees.

The newly approved joint ventures are to be set in Britain, the United States, Malasia, Singapore, Cyprus, Greece, Kenya, Libia, Hong Kong, Nigeria, Qatar and Tonga. The projects are for the manufacture of glass bottles, paints and varnishes, pumps and valves and jewellery as well as other ventures in the fields of hotel, marketing and construction.

Intellectual

(Continued from Page 5)

tuals come to hate the intellectual culture and institutions to which they once aspired. Others become more American than WASP Americans and they see nothing more perfect than the intellectual culture of America.

Thus the Indo-American intellectual in America is caught within the tangle of a peculiar drama. Perhaps this is why professor Akhileshwar Jha of the University of Delhi made the stinging comment that the Indian intellectual abroad is neither Indian nor intellectual.

Senator

DEBATES OF THE SENATE

The Constitution

Motion to Appoint Special Joint Committee - Debate Continued

Hon. Paul Yuzyk: Honourable senators, the Canadian government must be fair to all its citizens, including those of the ethno-cultural groups. In the proposed resolution for a Joint Address to Her Majesty the Queen respecting the Constitution of Canada, there is no mention at all of the place and role of the ethno-cultural groups. There is an indirect reference in section 15(1). It states:

(1) Everyone has the right to equality before the law and to the equal protection of the law without discrimination because of race, national or ethnic origin, colour, religion, age or sex.

The document constantly refers to, "citizens", "Canadians", "persons", "everyone", and sometimes "population." This indicates that there must be people in Canada. The only reference that can be found to people, however, is only about natives, and that is found in section 24. That section states:

The guarantee in this Charter of certain rights and freedoms shall not be construed as denying the existence of any other rights or freedoms that exist in Canada, including any rights or freedoms that pertain to the native peoples of Canada.

Certainly there is constant reference to English and French as "the official languages of Canada." Section 23 talks about "English or French linguistic minority population" of a province, and instruction in a "minority language" as well as "minority language educational facilities."

Although it is implied, there is no specific mention of the English or the French as a people or a group which, in reality, cannot exist without a language. He has clearly ignored these minorities in the Charter of Human Rights and Freedoms. His obsession is paramountly with English-French relations.

Eric Wells of the University of Winnipeg, a well-known journalist and broadcaster, gave a frank analysis of Trudeau's aims in a recent radio commentary on minority rights in Winnipeg. Here are some brief extracts from that commentary - a western Canadian viewpoint:

The Prime Minister's chief objective is in having his Charter of Rights enshrined in our Constitution...This topic is political double-talk about freedom. This is the unmentionable subject shrouded in sacred fields of mythology of minority rights.

Our politicians talk about minority rights as if we are considering one hundred or more ethnic groups.

Senator Yuzyk upholds multiculturalism

DEBATES OF THE SENATE

The Constitution

Motion to Appoint Special Joint Committee - Debate Continued

Hon. Paul Yuzyk: Honourable senators, the Canadian government must be fair to all its citizens, including those of the ethno-cultural groups. In the proposed resolution for a Joint Address to Her Majesty the Queen respecting the Constitution of Canada, there is no mention at all of the place and role of the ethno-cultural groups. There is an indirect reference in section 15(1). It states:

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Our politicians talk about minority rights as if we are considering one hundred or more ethnic groups.

But minority rights in Canada in this regard only mean two races, at least within the meaning of the new Charter.

The plain truth is simple - only French and English. French is to be implanted in seven English-speaking provinces, and English is to be protected in one French-speaking province.

I don't know why the Prime Minister doesn't come out and say just that...

Meanwhile, nobody except the deluded will salute 1981 as the year of our freedom.

If the present document becomes the Constitution of Canada, approximately one-third of Canadian citizens will be the most deluded. These are the numerous ethno-cultural groups, over 80 in number, of non-Anglo-Celtic, non-French origin. They have made significant contributions to the building of this country and the progress in all walks of Canadian life. Composed of Germans, Italians, Ukrainians, Poles, Jews, Scandinavians, Baltic peoples, East Indians, Chinese, Japanese, Portuguese, Indians, Eskimos, and many other groups, this third element of the population of Canada is much more numerous than the French in all provinces, except Quebec, New Brunswick, Prince Edward Island and Newfoundland. Yet, they have no place in the new Constitution.

What concerns the leaders and active members of these non-Anglo-Celtic, non-French groups is that the present Trudeau government has ignored many of the recommendations of the Royal Commission on Bilingualism and Biculturalism, and particularly many of the recommendations of the Special Joint Committee of the Senate and of the House of Commons on the Constitution of Canada, tabled in both chambers on March 16, 1972. It should be noted that the Joint Chairmen were Senator Gildas Molgat, who is still with us in this chamber, and the Honourable Mark MacGuigan, the Minister of External Affairs in this government.

In my judgement, this joint parliamentary committee was closer to the people of Canada than our Prime Minister and our premiers of the provinces. In its two years of intensive effort, the committee held 145 public meetings, including 72 sessions in 47 cities and towns located in all the provinces and territories.

The 1,486 witnesses who appeared before the committee ranged from acknowledged experts, leaders in various walks of life, representatives of various institutions, organizations and ethnic associations to students and common people, such as labourers, farmers, housewives, trappers and others. Some witnesses made presentations in languages other than English or French, and there was a full parliamentary session in Vancouver using Chinese. Mayors and cabinet ministers made appearances before the committee. This large-scale national exercise in participatory democracy was a method of ascertaining public opinion which falls just short of conducting a referendum.

The final report of this parliamentary committee embodies recommendations hammered out as a tolerable and reasonable exercise. It reflects our agreement, arrived at by representatives of all political parties, as well as the differences of opinion within the parties. Taking into consideration the consensus of public opinion, when it was clearly evident, as well as their own personal views, the members of the committee, who themselves were fairly representative of Canadian society, have presented proposals that reflect the main streams of opinion of this diverse population. It was largely a majority report, in which the parliamentarians acted in the best interests of Canada as a whole, to which I can testify as I was a member of the steering committee.

This report on the Constitution of Canada, comprising 87 chapters and 105 recommendations, is a blueprint of the new Constitution and therefore should be at the fingertips of all Canadians interested in constitutional revision and problems. I have no intention of summarizing the chapters or noting all the recommendations, only a few of which have been implemented. I shall concentrate on the place and rights of the non-Anglo-Celtic, non-French element that composes nearly one-third of the Canadian population which has been left out of the proposed Constitution Act, 1980.

The first recommendation advocates, and I quote: "...a new and distinctively Canadian Constitution, one which would be a new whole even though it would utilize many of the same parts." This apparently, is being carried out. Further, it states that this Constitution ought to be "both an inspiration and a mirror for its community". This cannot be said about the present proposal. The 1972 report stated that "the Canadian reality of today" was "an independent, democratic, officially bilingual, multicultural, federal state." This can be considered as the Canadian identity and, because of the continuing process of immigration, will be for generations to come; hence, it should be embedded in the new Constitution.

In the 1972 report much emphasis was placed on the preamble to the new Constitution, which the present proposal lacks. Here the Canadian nation is distinguished as "a free people in a free society; a country characterized by rich diversity in linguistic communities, cultural heritages and regional identities; a country where individual fulfilment is the fundamental goal of society; a country where individual Canadians look to the state not simply as a vehicle by which to serve their own self-interest but as a vehicle by which they can contribute to the well-being of other Canadians."

The basic objectives recommended for inclusion in the preamble to the new Constitution are the following:

1. To establish a federal system of government within a democratic society;
2. To protect and enhance basic human rights;
3. To develop Canada as a bilingual multicultural country in which all its citizens, male and female, young and old, native peoples and Metis, and all groups from every ethnic origin feel equally at home;
4. To promote economic, social and cultural equality for all Canadians as individuals and to reduce regional economic disparities;
5. To present Canada as a pluralistic mosaic, a free and open society which challenges the talents of her people;
6. To seek world peace and security, and international social progress.

The joint parliamentary committee endorsed the entrenchment of certain basic political, legal and human rights, including provisions contained in the Canadian Bill of Rights in 1960. There is no need to outline these rights, as most of them are found in the present proposed resolution.

Because language is a vital part of the culture of most peoples and because its recognition is of great symbolic importance, chapter 10 on Language Rights is one of the longest in the report of 1972. The committee recommended that English and French be constitutionally entrenched as the two official languages of Canada. For the most part the language recommendations have been adopted in the present resolution.

An important recommendation that was not adopted was the one recognizing the parents' right to choose the language of instruction in publicly-supported schools where a sufficient number of persons could justify the provision of necessary facilities. Clause 23 of the resolution complicates this matter, in that citizens must continue with the "first language learned and still understood," either English or French, requiring parents "to have their children educated in that language." The choice of Canadian citizens is definitely restricted, and immigrants who have no knowledge of either official language have no choice but to accept the language of the province, which they might not prefer. I believe that most people would approve the parents' right to choose the language of instruction as advocated in a United Nations covenant.

The report of the Constitution of Canada of 1972, showing awareness that large groups of Canadains speak other languages, particularly in the western provinces where languages of German, Ukrainian, Italian and other groups are spoken more than French, approved constitutional recognition for these languages. One way of recognizing the contribution to Canada of these non-Anglo-Celtic, non-French groups is to regard their languages not as foreign but to give them the status of Canadian languages as an integral part of the Canadian linguistic mosaic. Some of these languages are now taught in the public school systems and universities of Alberta, Saskatchewan, Manitoba, Ontario and British Columbia.

Since the languages of the third element ethnocultural groups are "regional rather than national," the report of 1972 recommended that it would therefore be appropriate that specific recognition be given to them at the provincial level. This recommendation would confer no additional rights upon the provinces, for section 92.1 of the B.N.A. Act gives the provinces power to amend their own constitutions, and section 93 gives them the power to make laws in relation to education. The joint parliamentary committee advised that:

The Constitution should therefore provide in its section on language rights that provincial legislatures may confer rights on other language groups with respect to use in the legislatures themselves, or in government administration, the courts, and education in publicly supported schools.

Here, I would like to interject a personal note. Having been born in Saskatchewan of pioneer Ukrainian stock, I learned Ukrainian from my parents, and at Saturday schools conducted in Ukrainian halls in Saskatoon, and I took higher courses at the University of Saskatchewan. My children have studied Ukrainian in the secondary schools of Winnipeg, and two of them continued with the language and literature at the University of Manitoba.

I would now like to quote a gem from Ukrainian literature, a short verse from a longer poem of the great poet Taras Shevchenko, written 140 years ago, which I believe is very appropriate on this occasion.

Uchitesia, braty moyi,
Dumayte, chytayte,
I chuzhoho nauchaytesh
Svoho ne tsuraytesh.

For the benefit of those who might not have understood the language of some three-quarters of a million of Canadian citizens, here is the translation:

Learn my brethren,
Think and read,
Study other cultures,
Do not shun your own.

In chapter 29, on Education, the report of 1972, recognizing bilingualism and multiculturalism, considered that this fact be appropriately reflected also in the policies

(to be continued)

FILMS

ABDULLAH

Produced and directed by Sanjay Khan

Story and Screenplay by George Marzbetuny

Sanjay Khan made his screen debut in Satyen Bose's **Dosti**, and with the film's success became a star overnight. A couple of years ago, he directed the film **Sona Chandi**, part of it shot in Mauritius, but it was not a box-office success. The Khan brothers (the other being Feroz Khan) are so resourceful that it did not deter them from making a still bigger film. Both have produced two very costly films - Feroz Khan's **Qurbani** and Sanjay Khan's **Abdullah**. Both got a lot of pre-release publicity, with the result that initial draw for both the films was bound to be good.

Besides being a desert drama **Abdullah** has a topical theme: Hindu-Muslim amity. The central character of the film is Abdullah, an old Muslim **fakir**, living alone in a desert. Circumstances force Abdullah to bring up the child of a Hindu mother. He brings up the child according to the Hindu custom.

A ferocious terrorist who plunders the people in the desert is told that the young child will be the cause of his death. The terrorist sets out to grab the child to ensure his safety.

Raj Kapoor's Abdullah is a pious, character. Though certain of his **Awara** traits are difficult to shed yet he has built up the role with artistic skill and sympathy. This reminds one of Raj Kapoor's earlier character in Shatrughan Sinha's **Khan Dost**. The character traits of both are similar. Raj Kapoor has played many character roles earlier too, like the father in **Kal Aaj aur Kal**, directed by Randhir Kjapoor and produced by Raj Kapoor, which is considered to be the story of the Kapoor clan, to a certain extent.

Danny Denzongpa is the cruel terrorist and Danny knows how to do justice to it, as he has played such characters earlier too. But here he is much more ferocious. Sanjeev Kumar in a guest appearance shows his mettle as does Mehmood, as the serio-comic friend of Abdullah. Farida Jalal has put on more weight, yet she has not lost her vibrancy to steal scenes. Helen too has put on weight. Om Prakash, playing a Pujari, is superb. Master Rajeev Bhatia "acts" as a veteran. Not once does he look into the camera. A host of other artists play secondary roles in this multi-starrer, big budget extravaganza.

We left out Sanjay Khan, the so-called "hero" of the film. No doubt he has kept his figure and maintained his youthful appearance, unlike his brother Feroz Khan, who looked middle aged in **Qurbani**. But as the director 1920.

BIN MAA KE BACHCHEY

Directed by Satyan Bose

For over thirty years Satyan Bose has carried the torch of clean and purposeful cinema on his lean shoulders. He has never deviated from the path of a teacher and a preacher. The message is not always declamatory, but knit subtly in the screenplay and plot itself. Three of his films are landmarks in the Hindi film: **Jagriti** [1954], **Masoom** [1960], and **Dosti** [1964]. All three and a few others, left behind their impact. They were simple, direct and charming vignettes life. They were minor films in their times but became major films owing to their appeal and box-office collections. Occasionally Satyan Bose went for a big name but never for a big film, believing that in the big-budget film one is forced to make compromises resulting in the loss of message and dilution of contents.

Like most of his films, **Bin Maa Ke Bachchey** has an accustomed air of unpretentiousness. On the level of its content and treatment, Satyan Bose lives up to his reputation: A clean, message-oriented film, without any compromise. How two kids are treated by their "step-mother" in the absence of their father who is far away. The theme has been tackled earlier but not with such sincerity as in **Bin Maa Ke Bachchey**. It is a pleasure to know that Satyan Bose, in this age of modernity and fast changing values, still subscribes to the old traditional values.

In almost every film Satyan Bose has featured children. **Bin Maa Ke Bachchey**, as the film's title implies is about children: A spoiled boy, an unspoiled one, with the latter's kid sister as his ward. It is the contrast in their "life-styles" and the bad boy's ill-disposed mother that provide the conflict in the film. The mother not only treats her wards badly but gives them little to eat. Her own spoiled son fattens, literally, on the share of the other two kids. And of course he turns out to be a knave.

It is very difficult to "direct" kids, but Satyan Bose has a way with them. And he has always been able to get good performances from children whatever their age group. In **Bin Maa Ke Bachchey**, the three kids behave as they should, depending on their "character." Bindu plays the step-mother. Shashikala has done a number of such roles and Bindu for a while, comes up so that evil standard.

Dr. Shriram Lagoo is a character artist of extraordinary calibre. He plays the simple, hardworking, honest mill worker with his usual confidence and consummate skill. His powerful voice magnifies his imposing personality. We saw Tanuja, after a long time, in a small role - the noble kids' mother who dies. Other supporting characters are very good, especially the village postman and **halwai**.

It is a clean, healthy family film - a film which should have been produced by the Children's Film Society which has been turning out very inane stuff of late. The incidents in the film are within the probable. Satyan Bose does not depend too much on the stereotypal emotional responses, and in this he is helped by his dialogue and screenplay writer. Also, he does not win over the sympathies of the audience by evoking instant pity on his characters. He works on it slowly and steadily. And if the audience finds itself unhinged emotionally at the end, it is Satyan Bose's success.

producer, he has the bad habit of hogging the maximum footage even when he knows that the central character is Raj Kapoor. That was not so with Feroz Khan. Feroz kept the camera to the minimum on himself, giving importance to Vinod Khanna, Amjad Khan and others. That is where Feroz succeeded as a director but Sanjay did not.

Oh, yes, the much talked-about Zeenat Aman and her daring-baring. She showed herself to the maximum advantage in **Satyam Shivam Sundaram**. After that it was **Qurbani**. In **Abdullah**, she is fully clad, a pseudo-Arabic she is supposed to be, except for a bathing sequence under a water-fall in Sanjay Khan's desertland. It is said that the Censor has taken care of her nudity and snipped some "parts" of it. Zeenat Aman swears that from onwards she is going to select her films with more care. One welcomes this resolve, after all she has the makings of an artist.

DARSHAK in Democratic World.

Airport in Maldives

Male, (UNI) - The International Airports Authority of India (IAAI) will complete the construction of the 2,500 metre-long runway of the Hulule International Airport - the most ambitious project of the Maldives, string of coral islands in the Indian Ocean, - by the end of this month.

Project director B.S. Mathur told UNI that with the commissioning of the runway, the airport will be able to handle boeing 707, DC-8 and widebody airbus types of aircraft. At present, it caters only to small-sized jets.

Work on the runway, which has been described by the local authorities as "good", is continuing day and night to meet the schedule. IAAI is building the runway as part of the overall Rs. 86 million airport project awarded to it in 1978 against global competition.

Hulule is the only aerial gateway to this beautiful coral islands republic, which relies considerably on tourism for its economy.

South Asian languages roundtable

The Third Annual South Asian Languages Analysis (SALA) Roundtable will be held at the State University of New York at Stony Brook on May 1-3, 1981. As in the last two meetings, which were held at the University of Illinois, this Roundtable will focus on selected major issues in South Asian languages and linguistics. The themes of this Roundtable are:

- **South Asian Bilingualism**
- **Dravidian Linguistics**
- **Oral Literary Traditions in South Asia**

If there are enough good papers on other topics, they will be accommodated in one or more general sessions.

There will also be a Keynote Address and panel discussions on South Asian Bilingualism and the Teaching of Dravidian Languages in the U.S. (speakers and participants to be announced), as well as a special session for discussion of dissertation topics and preliminary findings by students working on South Asian languages. A selection of papers presented at the Roundtable will be published in Volume III of SALA.

Persons interested in participating are invited to send three (3) copies of an anonymous, two-page abstract by December 15, 1980 to:

S.N. Sridhar
Program in Linguistics
State University of New York
at Stony Brook
Stony Brook, New York
11794

A 5" x 5" card, with the author's name, affiliation, address, phone number, and the title of the paper should accompany the abstract.

1981 immigration level

Ottawa - Oct. 31 - An immigration intake of 130,000 to 140,000 for 1981 was announced today in a report tabled in the House of Commons by Employment and Immigration Minister Lloyd Axworthy.

"This level, determined following consultations with provincial governments and a number of non-governmental organizations, will enable us to achieve an immigration flow consistent with Canada's projected labour market needs while maintaining our commitment to family reunification and the resettlement of refugees," Mr. Axworthy said.

The Minister pointed out that the level established in the report is an indication of the number of immigrants to be admitted next year, taking into account Canadian economic and demographic needs and the views of the provincial governments.

"The government remains committed to the policy that Canadian citizens and permanent residents will have the first opportunity to fill jobs and will be assisted to do so through the continuing use of training and mobility programs," explained Mr. Axworthy. "Special task forces now studying the needs of the labour market during the 1980s will not be reporting until next spring. However, the economy will be expanding at a significant rate and projections already available indicate that not all our labour market needs will be met domestically. The recruitment of workers from abroad will continue to be necessary to meet some part of the demand for skilled and technical workers."

"The plans for 1981 include a projected global intake of 16,000 government assisted refugees. There will be more emphasis on refugees from Latin America and Eastern Europe, although it is expected that Indochina will remain the largest single source. There will also be an increase in the size of the contingency reserve, providing an expanded capacity to respond quickly to new situations that may emerge in the coming year," Mr. Axworthy added. Refugees sponsored by private groups are not included in the figure representing the government's commitment, which means private groups will be able to increase the total number of refugees resettled in Canada.

The Minister paid tribute to the efforts of thousands of private citizens and sponsoring groups across the country, who have enabled Canada to play such an important role in alleviating the Indochinese refugee problem. "The dedication, self-sacrifice and ingenuity of private sponsore have played an enormously important part in the total Canadian response to the tragedy in Indochina. As Canadians, we can be proud of that response, which has achieved international recognition. Among other things, the work of the private sponsors has provided the refugees in this special movement with great help in adapting to Canadian life." The Minister added that, drawing on experience gained under this special program, the Canada Employment and Immigration Commission is now examining ways and means of improving the quality of settlement services for all immigrants.

Until now, levels have been set on an annual basis. Once the special task forces studying labour market needs have completed their work, it is the intention of the government to proceed to a medium-term planning cycle of three years. "This move to medium-term planning will improve the co-ordination of the immigration flow with domestic programs and services," said the Minister, adding that this move will conform to the wishes of the provinces.

Send a me

The Canadian Consultative Coun
is asking all Canadians to r
Government to incorporate mul
constitution before it is repatriat
would like to join in this worthwhi
letter /telegram to the Prime Min
Multiculturalism Minister's office

Dalai Lam stresses compassi

By Thomas Panakal

Montreal: Clad in ankle-length red and yellow toga Dalai Lama entered the hall accompanied by church officials and many civic leaders. Hundreds of people, including many Tibetans, had gathered at Our Lady Queen of the World Cathedral in Montreal to see the exiled Tibetan leader.

The holy man told a packed audience: "Men need compassion for peace. Buddhists can learn something from Christians, and Christians can learn something from Buddhists. Being compassionate to others, including animals, is good to ourselves."

Dalai Lama, now living in exile in India, is a holy man-priest, prophet and protector of the Tibetan form of Buddhism, and to many an incarnation of its divine spirit.

His visit to Montreal is a highly memorable event that has happened to 70 Tibetans who now live in the Montreal area. They came to Canada with 180 others under a government sponsored resettlement program ten years ago.

During the 50-minute service in Montreal the Tibetan leader pointed out that meditation was important in life. "Meditation plays an important role in self-realization of the individual."

Recorded mantrams were also chanted for the audience, accompanied by Tibetan instrumental music.

About 100,000 Tibetans fled to India in the early '50s, and some later came to Canada. They are not in a position to return to their homeland, but they maintain their heritage.

In Montreal their major link with the homeland is the lama's cultural center and temple situated just outside the city. Every Sunday they pray along with other Tibetans who come from various parts of the city. During the ceremony in Montreal Dalai Lama exchanged an embroidered white piece of cloth with Msgr. Paul Gregoire symbolizing peace and harmony.

The Tibetan leader also spoke in his native tongue. It was translated into French and English.

Many Tibetans -- men, women and children -- attended the ceremony wearing their native costumes. They wear their special attire on

Send a message

The Canadian Consultative Council on Multiculturalism is asking all Canadians to request the Canadian Government to incorporate multiculturalism into the constitution before it is repatriated to Canada. If you would like to join in this worthwhile effort, please send a letter /telegram to the Prime Minister's office or to the Multiculturalism Minister's office without delay.

Dalai Lama stresses compassion

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Many Tibetans -- men, women and children -- attended the ceremony wearing their native costumes. They wear their special attire on important occasions.

Mayor Jean Drapeau also attended the ceremony.

As a sign of respect for the visiting Tibetan leader those who had gathered at the cathedral were asked to keep silence for fifteen minutes. Meditation and silence play a crucial role in Tibetan religious life.

A Tibetan boy kept opening his eyes to see if everyone was keeping quiet or meditating.

VIVIDH - BHARTI

Ottawa: T.V.-Radio program of Indian music at 2.00 p.m. every Saturday for 60 minutes on community channel 12(o) and 12(s). Punjabi music in the program will be on November 22nd and 29th and Telugu music on December 6 and 13th. Thereafter will come other languages.

NACOI decries KKK

The recent emergence of Klu Klux Klan in Canada and their racist activities is of great concern to Canadians of origins in India.

The National Association of Canadians of Origins in India (NACOI) at their Executive meeting held in Toronto on October 25-26, 1980 urged all Canadians to meet head on the threat imposed by such groups.

The National Executive took the unanimous position that in the Canadian multicultural mosaic where harmony presently exists between various races, a racist organization like the Klu Klux Klan has no place in Canada. NACOI urges all those who are concerned and affected by the Klu Klux Klan activities to report any incidents to NACOI Local Chapters or to community organizations or they can contact the National Secretariat of NACOI in Ottawa (Phone No. (613) - 235-7949).

The NACOI National Executive praized the initiatives and positive efforts of other community organizations and by political and social leaders such as Roy McMurtry, the Attorney General of Ontario and Emery Barnes, British Columbia M.L.A. and others.

Other issues of concern facing the Indo-Canadian community were also discussed.

Announcement

A free intensive self-awareness workshop will be held the weekend of December 5 to 7 at the University of Ottawa, Morisset Hall, 66 Hastey.

The workshop begins Friday, December 5 at 7:30 p.m. in Room 217. The remaining sessions are in Room 364 of Morisset Hall.

For further information call Ben Specter at 238-8500.

INDIA SEEKS TO STEP UP CEMENT PRODUCTS FOR EXPORT

New Delhi (UNI) - There is a phenomenal construction boom in the oil-rich west Asian countries and the market for export of cement mosaic and terrazo tiles, to mention only two items, is tempting.

New commercial director for Air India

Malcolm Barretto, the Managing Director of the Hotel Corporation of India Ltd., a wholly owned subsidiary of Air-India, has been named to the post of Commercial Director for the airline.

He will be located at Air-India's corporate head office in Bombay.

Mr. Barretto joined the Corporation in October 1946, has served in senior management positions in the Far and Middle East, as well as Europe.

Most recently, he was Regional Manager-Australasia and South East Asia from 1974 to early 1980 when he took over as the chief executive of HCI.

M. BARRETTO

Ottawa's Diwali Mela

The third annual DIWALI MELA of the India-Canada Association of Ottawa was celebrated on Sunday, November 2nd at Sir Robert Borden High School with great success. A large crowd of approximately 2500 adults and children enjoyed themselves to the air of super-entertainment and gourmet food. His Excellency Dr. G.S. Dhillion, the High Commissioner of India officiated the function.

The highlights of the mela included an excellent variety entertainment show by local talents, arts and crafts displays, nostalgic and tasty snacks. Prizes were awarded to the winners from the sports tournaments conducted by the ICA in late August. The traditional "Arathi" was performed towards the end of the program. The good time enjoyed by everyone reached its peak when the spectators also took part in the "Grand Rasa" dance duet at the centre of the school foyer as a finale of the event.

The Mela would not have had this level of success without the co-operation of and active participation by the various Indian associations in Ottawa and the unselfish volunteer help offered by the members of the community. The segments of the Diwali Mela which were videotaped will be on the local community TV program "Kaledioscope India" on Tursday November 27th at 10 p.m. and Saturday, November 29th at 9.00 p.m.

Rasas at ICA Diwali Mela

AIR-INDIA ANNOUNCES THE FASTEST FLIGHTS TO INDIA SEVEN DAYS A WEEK.

We're offering the fastest flights to India—with only one stop in London.

We're offering the fastest flights to India. For one reason. You.

We know what you want. You want to get home as fast as possible. And as comfortably.

That's why we offer four channels of Indian music on every 747 flight. And Indian vegetarian or non-vegetarian cuisine as well as continental meals.

And it's why our service is so Indian. Warm, gentle, considerate.

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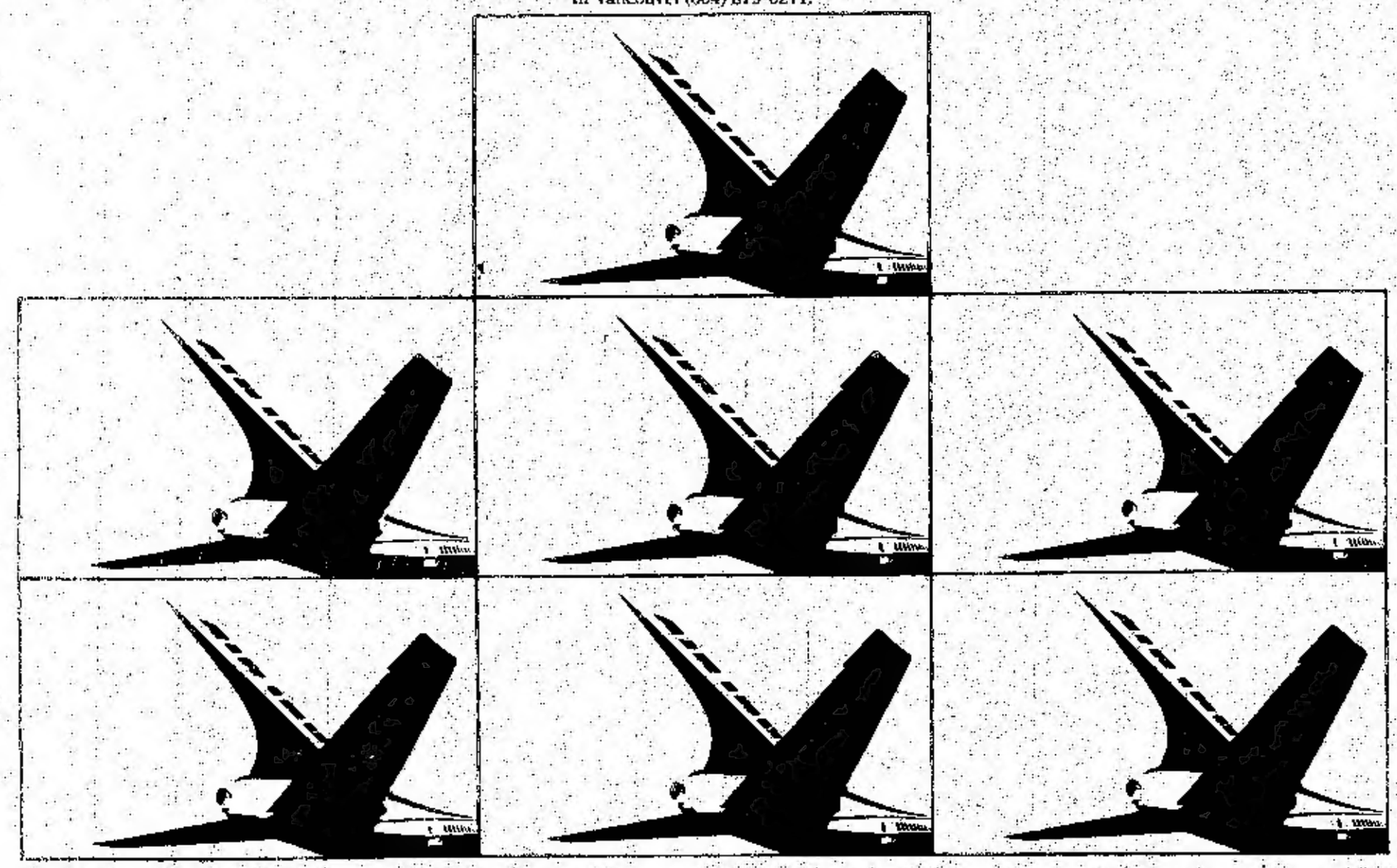

KITCHEN

By Pranati SenGu

Many years ago, fruits were preserve them for off season. B process gives the fruit a speci them slightly moist and tender supermarkets and special stores prunes, apricots, raisins and da a nutritious snack, but I like the dried fruits have a toughness becoming a puree like apple sau chutney. I like to throw a handf give the chutney a nice chewy te raisins and prunes in the recip ginger which helps the flavor immensely. This chutney will holiday meal or can be bottled a from your kitchen.

DRIED FRUIT CHUTNEY

2 cups raisins
2 lbs. pitted prunes
1½ cups finely chopped onion
2 cloves garlic, minced
2½ cups brown sugar
1¾ cups cider vinegar
2 tsp. salt or to taste
¼ tsp. chili powder
½ cup chopped candied peel
¼ cup chopped candied ginger
2 tsp. dark mustard seeds
2 tsp. fresh ginger root, choppe

Combine all ingredients in la boil, stirring, then reduce hea about 35 to 40 minutes. Occas spoon to prevent scorching on and sugar. Adjust if you n another 5 minutes, if you are ad into sterilized jars, leaving ¼ immediately.

Venus' son

For Don
You are the quiet man
with the charm of Venus.
Who hears not only
the dry voices
of thirst, but also the
tapping of rats' feet over glass

Our eyes may never reach
life's kingdom where the refle
of romantic darkness in the sk
harmonize your impeccable ta
and social grace.

Sunlight dims in my face
in the morning
as I slide off my bed.

You are the simple man
with light thoughts
more precious than
a goddess's jewellery.

Kathakali

A Kathakali troupe from the Kerala Kalamandalam is to visit United States in April-May, 1981, sponsored by The Asia Society's Performing Arts Program.

The troupe consisting of 16 performers comes from an organization which has been dedicated to the preservation of Kathakali since 1930: The Kerala Kalamandalam.

Kathakali is based on Indian epics, notable the

Ar

Satish Shah, President of Accra Pac, Inc. of Elkhart, Ind. Dr. Joseph Stepanek, a pioneer in appropriate technology and Employment Development in India and Prof. Kundan Singwi, Chairman of the Dept. of Physics and Astronomy at the Northwestern University and an

KITCHEN KORNER

By Pranati SenGupta

Many years ago, fruits were dried under the sun to preserve them for off season. But the new modern drying process gives the fruit a special character which leaves them slightly moist and tender. This time of the year, supermarkets and special stores offer a good selection of prunes, apricots, raisins and dates. They may be used as a nutritious snack, but I like them best in chutneys. These dried fruits have a toughness that prevent them from becoming a puree like apple sauce. Even with fresh fruit chutney, I like to throw a handful of raisins or prunes to give the chutney a nice chewy texture. I have used mainly raisins and prunes in the recipe with candied peels and ginger which helps the flavor and quality of chutney immensely. This chutney will give a nice touch to your holiday meal or can be bottled and given as an unusual gift from your kitchen.

DRIED FRUIT CHUTNEY

2 cups raisins
2 lbs. pitted prunes
1½ cups finely chopped onion
2 cloves garlic, minced
2½ cups brown sugar
1¾ cups cider vinegar
2 tsp. salt or to taste
¼ tsp. chili powder
½ cup chopped candied peel
¼ cup chopped candied ginger
2 tsp. dark mustard seeds
2 tsp. fresh ginger root, chopped

Combine all ingredients in large saucepan. Bring to a boil, stirring, then reduce heat to low and simmer for about 35 to 40 minutes. Occasionally stir with a wooden spoon to prevent scorching on the bottom. Taste for salt and sugar. Adjust if you need little more. Simmer another 3 minutes, if you are adding anything else. Spoon into sterilized jars, leaving ½ inch at the top and seal immediately.

Venus' son

For Don
You are the quiet man
with the charm of Venus
Who hears not only
the dry voices
of thirst, but also the
tapping of rats' feet over glass

Our eyes may never reach
life's kingdom where the reflection
of romantic darkness in the skies
harmonize your impeccable taste
and social grace.

Sunlight dims in my face
in the morning
as I slide off my bed.

You are the simple man
with light thoughts
more precious than
a goddess's jewellery.

Nirmala Singh

Anjali's superb recital

By Vasanthi Srinivasan

Anjali (Anne-Marie Groves Gaston) gave a scintillating Indian classical dance recital on November 5th. at the National Arts Centre here in Ottawa. The program consisted of four major classical dance styles namely Bharat Natyam, Kuchipudi, Kathakali and Oddissi. There are very few dancers who have mastered all four of these dance styles and perform it with the perfection that Anjali has attained.

Instead of the traditional Allarippu, the program began with a rythmic Jathiswaram in Kuchipudi style. Anjali excelled in the Varnam which followed, in both abhinaya and pure-dance. Arrevenne Iypa a padam in Bharat Natyam was the most interesting piece of the evening. The slide-presentation and commentary which preceded this item requires special mention.

The Courtisans who performed in the temples also entertained wealthy patrons. Anjali's enactment of a wife scolding her wayward husband for lavishing extravagance on "the other women" was most expressive and was obviously understood and very much appreciated by the audience.

Nava Rasa in Kathakali style was followed by the Story of Ravana. This piece a combination of several Kathakali stories choreographed by Anjali in collaboration with her guru was unique. To show the definite change in dance-style a different costume would have added a more dramatic effect.

Anjali's devotion to the art of Indian dancing and her ability to keep the character steps of each of the styles intact is most commendable.

The second half of the program was in Oddissi style. An invocation to Lord Jaganath was followed by a Pallavi dotted with sculpturisque poses. Kuru Yadu Nandana a Sanskrit poem from the Gita Govinda was the highlight of the recital. This piece traces the relationship of Krishna and Radha and her request to him to decorate her after their night of love. Anjali's portrayal of Radha in a very sensual mood proved once again that she has mastered the nine principle moods which form the basis of expression in Indian dance.

ANJALI

The recital concluded with a very appropriate piece - the equivalent of a Tillana called Moksa.

Stage decor, music, slide presentation and commentary were all of the highest order.

Anjali ranks among the very best of Indian classical dancers in the world today. Her choreography is innovative, her presentation suited for both western and Indian audiences, and her perfection in each of the four dance styles a most unusual feat.

About 90 per cent of the near capacity audience at the NAC studio was non-Indian.

14th century throne

Bangalore, (UNI) - The gorgeous gold throne, a prized possession of the great Hindu rulers of the 14th century A.D. Vijayanagar Empire and now on public display at the great Durbar Hall of Mysore Palace, has a turbulent history spanning 600 years.

The historic lion throne made of gold, silver and ivory, now estimated to be worth over Rs 50 million was the most ancient and precious treasure of the Wodeyar Ruling Family of Mysore.

For the first time after the death of the last Maharaja of Mysore, it is open for public view in connection with the current Dussehra Festival.

According to a British historian, the throne is believed to have originally belonged to the legendary Pandavas of Hastinapura and was hidden at Penugunda near Hampi by a king called Kempulraja. A sage named Vidyaranya revealed the throne's hidden abode in 1338 to Harihara, one of the founders of the famous Vijayanagar Empire.

Till the early 17th Century it was in the possession of the Vijayanagar Kings and it was passed on to Raja Wadeyar of Mysore who ascended the throne in 1610.

Later Tippu Sultan, who came to possess it, chose to dismantle and dump it in an outhouse, for reasons unknown. After his death, it was retrieved and repaired and used by the late Mysore kings.

Weighing about 250 kg, the throne has undergone modifications over the years to suit the physique of the successive kings.

The gold seat is about 1.35 metres long and 1.12 metres broad. Seven steps covered with silver sheets lead to the royal seat. Five figurettes of damsels made of silver on either side of the steps carry the handrailings on their heads. Exquisite craftsmanship mark the carvings on the silver and gold seat.

An imposing umbrella at the back of the headboard adds majesty to the throne.

When a part of the Mysore Palace caught fire in 1897, the golden throne had to be protected with great effort.

Colourful folklore surround the throne which, to a Mysorean, is what the crown of Edward the Confessor is to the British.

One such story is that a British resident, captivated by the majesty of the throne, wanted to occupy it, if only breiefly. He was advised against doing so since by tradition it boded ill for anyone who occupied it without entitlement.

To demonstrate this, a handful of grains was scattered on the seat and in no time they were roasted. Seeing this the British resident prudently gave up his idea.

Kathakali troupe to tour

A Kathakali troupe from the Kerala Kalamandalam is to visit United States in April-May, 1981, sponsored by The Asia Society's Performing Arts Program.

The troupe consisting of 16 performers comes from an organization which has been dedicated to the preservation of Kathakali since 1930: The Kerala Kalamandalam.

Kathakali is based on Indian epics notable the **Ramayana** and the **Mahabharata**.

The artists portraying the characters of Kathakali adhere to a highly stylized performance in regard to costumes, make-up, gesture and movement.

The troupe's tour schedule includes: April 23-27, Asia Society Auditorium, New York City; May 9, Asia Society, Houston, Texas; May 15, Field Museum of Natural History, Chicago; May 21, Montreal Museum of Fine Arts and Traditions Musicales du Monde; May 23, Philadelphia Museum of Art, Philadelphia; May 27-28, The Smithsonian Institute, Washington, D.C.; May 30, Spoleto Festival U.S.A., Charleston, South Carolina.

For further information contact the Arts Society's Performing Arts Program, Marlene Pitkow, (212) 371-4758 or 751-3280.

Annual awards

Satish Shah, President of Accra Pac, Inc. of Elkhart, Ind., Dr. Joseph Stepanek, a pioneer in appropriate technology and Employment Development in India and Prof. Kundan Singwi, Chairman of the Dept. of Physics and Astronomy at the Northwestern University and an International authority in Theoretical Solid State Physics were honored at the 6th Annual Awards Banquet of the India League of America held in the Radisson Hotel in Chicago. The keynote address was given by Robert Stuart, Chairman of the National Can. Corp. who spoke on the economic, social and political aspects of the evolution of the "pack" structure of man. The Consul General of India, the Hon. Sharad Bhatnagar spoke of the coming together of the Indian groups in Chicago and the excitement prevailing amongst Indians in this city. The audience was treated to some rare dances from Gujarat by "Payal", directed by Mrs. Mira Menon and supported by Patric Marks and Navin Gajjar.

By Niru Parikh

CLASSIFIEDS

Matrimonials

Well placed Punjabi Khatri family, Canadian citizens, seek match for their son, 26, business garduate, working in a middle management position. Write to M-1733, The Canadian India Times with a photograph and other details in strict confidence.

Wanted a Jat Sikh well qualified boy for a girl 5'-9", 20 yrs. and a Canadian citizen. Please send photo and particulars to M-1736, The Canadian India Times.

Suitable match preferably in Canada for a divorced Rajput girl, 25, attractive, homely, M.A. Economics, working in States. Also for her younger brother, 23, graduate, extremely handsome, tall and athletic working in India. Caste no bar. M-1727, The Canadian India Times.

Doctor brother invites immediate correspondence for beautiful, fair, sincere, charming, educated and talented sister, 28 yrs, 5'-3", extremely proficient in household affairs. Panjabi Khatri immigrant or citizen preferred. M-1739, The Canadian India Times.

Matrimonial correspondence is invited from well-qualified boys or their guardians for my daughter, 20 years, slim and attractive, university student. Full particulars and photo in first instance. M-1746, The Canadian India Times.

Punjabi Engineer, 38, Canadian citizen, seeks suitable match, apply M-1748, The Canadian India Times.

Suitable Aggarwal (Non-Garg) match wanted, for beautiful girl, 32, teacher in convent school in Bombay. A sister and a brother settled in Canada. Person on student visa will also be considered. Write (with picture and full particulars) to Lalit Jain, 6-Cleta Drive, Scarborough, Ontario, M1K-3G6.

Suitable match required for a professional man, accountant, 29, 5'-6", Canadian citizen. Write to Box 592, Cambridge, Ontario, N1R-5W1.

Wanted a suitable Punjabi girl for a tall Jat Sikh boy, 30, technician, well settled in Alberta. Caste no bar. Send particulars with returnable photograph to Mr. Z. Sohi, 738 Devey, Greenfield Park, Quebec, J4V 1P4.

Punjabi youngman, 34, height 5' Canadian citizen, owns established business in Toronto. Looking for a suitable match. Please write P.O. Box 585, Wakefield, Que. JOX 3GO.

Wanted suitable match for a Punjabi, Hindu, beautiful, fair complexion, accomplished girl, 20, Canadian citizen, studying in Toronto, living with parents. Engineer/Accountant preferred. Send full particulars with photo to M-1749, The Canadian India Times.

Suitable match for a handsome boy, 23, B.A., D.Pharm. Belongs to well to do respectable family. Caste no bar. Keen to migrate to U.S.A./Canada. Reply in confidence. P.O.Box-796, Waterloo, Ontario or phone (519)884-8294.

Asian youth organization

By Shashi Palamand & P. Narasinga Rao

BHARAT! How many of you Indians in this foreign land know what this name stands for? How many truly care about what is happening in India? It is an unpleasant fact that most Indians in North America display apathy for our country.

Fortunately, there are those who would seriously consider going back to India and helping out our unfortunate brothers and sisters. These are the proud Indians we are looking for. These are Indians willing to work for a better India.

Ironically, we have not been able to get together and mutually express our views. But now, it is possible, for we have formed an organization of Indian youths in North America.

Our general goal is to start a dialogue with the Indian youths (under 25) who are like-minded in improving Indian economic, social, cultural, political and community life. We want to get involved with India.

Skeptics of the possibility of improving India are not encouraged to join. We mean business. The reason why India is not "number one" is because too many people do not believe it is possible. So let your national pride show and don't get discouraged.

If we, the Indian youth, do not improve India, then who will?

In conclusion, any correspondence will be greatly appreciated. Any suggestions of adding or changing some of our goals are welcome. Without correspondence, our organization will not be a success.

Correspondence dealing with the economic, social, cultural, and community life of India should be mailed to:

Shashi Palamand
5002 Amberway
St. Louis, Missouri 63128
(314) 842-2139

Correspondence dealing with the political aspects of India and membership information should be mailed to:

P. Narasinga Rao
340 Pegasus Drive
St. Louis, Missouri 63129
(314) 894-0429

Cancer treatment

New Delhi, (UNI) - For treating cancer of female reproductive organs, the Bhabha Atomic Research Centre (BARC) at Trombay near Bombay is developing encapsulated cesium-137 as a source for radiation therapy with penetrating gamma radiation.

Radiation therapy particularly with cobalt-60 and cesium-137 is potentially important for the management of cancer.

With the development of technology for fabricating high intensity radiation therapy machines, Indian scientists have crossed an important milestone in this vital area of medical application. It is estimated that, during the last two years, over two million patients have derived the benefit of radiation therapy in India.

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